THE COMPILATION OF HADEETH

Shaykh Abdul Ghaffar Hassan Rehmaanee

Translated by
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TABLE OF CONTENTS

INTRODUCTION

Indeed all praise is for Allaah, we praise Him and we seek His aid and we seek His forgiveness. And we seek refuge with Allaah from the evil of our souls and from our wicked deeds. Whomsoever Allaah guides, none can misguide, and whomsoever Allaah misguides, none can guide.

We further bear witness that none has the right to be worshipped except Allaah alone, without partner or associate, and we bear witness that Muhammad (sal-Allaahu 'alayhe wa sallam) is His slave and Messenger.

This book is a translation of the introduction to the Urdu booklet "*Intikhaab-e-Hadeeth*" (The Compilation of Hadeeth) of Shaykh Abdul Ghaffar Hassan Rehmaanee.

In this treatise Shaykh Abdul Ghaffar Hassan deals with the topic of the compilation of hadeeth. The Shaykh explains various issues related to the preservation and compilation of hadeeth, including the method of preservation, the periods of compilation of hadeeth and the first books of hadeeth.

The Shaykh goes onto explain the different sciences of hadeeth that were developed to preserve and explain the ahaadeeth and other books written on various subjects over the centuries.

May Allaah reward the Shaykh for this booklet explaining the compilation of hadeeth.

We ask Allaah to accept this work as a sincere act and that He place it in our scale of good deeds on the Day of Judgement. And we ask that He benefit all the Muslims generally with it.

Ameen.

A BIOGRAPHY OF SHAYKH ABDUL GHAFFAR HASSAN REHMAANEE

His Birth:
His name is Abdul Ghaffaar Hasan the son of Shaykh Haafidh Abdus Sattaar Hasan, born in 1331H corresponding to 1913CE in Amrpoor; a district of Muzaffarnagar.

His Family:
He was from a family who were firm upon on the Qur'aan and Sunnah and his father, grandfather and other family members were major scholars of their time. Some of them were students of the great hadeeth teacher Shaykh ul-Qul fil-Qul Mian Nazeer Muhaddith Dehlawee.

His Education:
The Shaykh completed Dars Nizaamee from Daar ul-Hadeeth Rehmaania in Delhi in 1933. He then went to the universities of Lucknow and Punjab and graduated from there in 1935 and 1940 respectively.

He taught in various institutions during his life. He taught hadeeth, Arabic and its associated sciences in Madrassah Rehmaania for 7 years. He then taught in Madrassah Kawthar al-Uloom and other institutions around Pakistan; in Lahore, Sialkot, Rawalpindi, Faisalabad, Sahiwal and Karachi up until 1964.

In 1964 he was requested to teach in Jaami Islaamiyyah Madeenah Munawwarah; he taught there for 16 years. He delivered lectures on hadeeth, uloom al-hadeeth and on Islaamic beliefs. During this time he also delivered lectures in the faculties of Sharee'ah, Usool-ud-Deen and Kuliyatul-Hadeeth.

Then between 1981 and 1985 he taught the monumental work, Saheeh al-Bukhaaree in the faculty of Islaamic Education in addition to other sciences.

His Efforts in Da'wah:
Post 1985 he worked with Daar ul-Iftaa Saudia and in this regard he travelled to various countries to establish the da'wah. Some of the countries he travelled to include:

- Uganda,
- Kenya,
- England,
- Bangladesh and
- India.

During his stay in Kenya, he established an institution by the name of Saaniwiyyah where he started to teach the various sciences of Islaam. On his return to Saudi Arabia he was sent to London, England to help with the da'wah efforts there. He established another institution in London by the name of The Qur'aan and Sunnah Society.

His Teachers:
His teachers were:

- Shaykh ul-Hadeeth Shaykh Ahmadullaah
- Shaykh ul-Hadeeth Ubaidullaah Mubaarakpooree (wa Rehmaanee)
- Shaykh Nazeer Ahmad A'zamee
- Shaykh ul-Hadeeth Shaykh Muhammad Soortee (Ustaadh Jaamia Rehmaania)
- And for a short while he studied with the great hadeeth scholar Abdur Rahmaan Mubaarakpooree[1]

His Students:
Some of his students are:

- Shaykh Abdul Ghafoor Multaanee (Maktab ad-Dawah as-Saudia)
- Shaykh Rabee Ibn Haadee al-Madkhalee
- Shaykh Abu Usaamah Ibn Eed al-Hilaalee
- 'Allaamah Ihsaan Ilaahee Dhaheer
- Shaykh Abdur-Rahmaan Azhar Madanee, Lahore.
- Shaykh Abdullaah, Jaamia Rasheediyyah.
- Shaykh Mas'ood Alam, Graduate Madeenah University.
- Shaykh Abdul Hakeem, Jaami Masjid Ahlul-Hadeeth Rawalpindi.
- Shaykh Muhammad Basheer Siyaalkotee, Rector Daar ul-Ilm Islamabad.
- Shaykh Muhammad Abdullaah, Daar al-Quraan Faisalabad.
- Shaykh Haafidh Ahmadullaah, Shaykh ul-Hadeeth Jamia Salafiyyah. Faisalabad.
- His three sons, all graduates of Madeenah University, Suhaib, Suhail and Raaghib Hasan.

And many more…

His Works:
The Shaykh is an excellent writer and his mastery over the language is evident from his works. During his life the Shaykh authored a number of books but more so he wrote a great number of articles for the various Ahlul-Hadeeth magazines in India and Pakistan. His answers to various issues, ranging from rebuttals, refutations and clarifications, would be filled with knowledge and firm adherence to the way of the Salaf.

He has authored many treatises in refutation of the Qaadiyaanee's; he also wrote a book called *Qasas al-Qur'aan* for the Saudi government which was sent to Africa.

Some of his other well known works include:

- A Selection of Hadeeth[2]
- The Status of Women In Islaam
- The Reality of Du'aa
- Exaggeration in the Religion
- The Greatness of Hadeeth[3]

[1] He is the author of Tuhfatul Ahwadhee.
[2] This is a compilation of about 400 ahaadeeth with brief explanations.
[3] This book is a great treasure in the field of hadeeth; it provides answers to the doubts and allegations of people who reject ahaadeeth.

The Shaykh, hafidhahullaah, is alive but very feeble and weak at the age of 90. He resides in Pakistan.

We make du'aa to Allaah to grant him a high station in Paradise for his services to Islaam and his life that he spent in defence of the Prophetic Sunnah.

Ameen.

TEXT OF THE BOOK



The protection and preservation of ahaadeeth came about in three ways:

1. The Ummah acting upon the ahaadeeth
2. Memorisation and writing.
3. Narrating and teaching ahaadeeth in study circles.

Using these methods the gathering, compilation, classification, formation and writing of ahaadeeth over time can be classified into four periods. They are:

THE FIRST PERIOD

This era extended from the lifetime of the Messenger of Allaah (sal-Allaahu alayhe wa sallam) up until the first century Hijrah. In this period ahaadeeth were gathered by memorisation, teaching and compilations. The details of this are:

Famous Memorizers of Hadeeth

The Sahaabah (Companions)

1. Abu Hurairah (Abdur-Rahmaan) (radi-Allaahu 'anhu) d.59H at the age of 78; he narrated 5374 ahaadeeth. The number of his students reaches 800
2. Abdullaah Ibn Abbaas (radi-Allaahu 'anhu) d.68H at the age of 71; he narrated 2660 ahaadeeth
3. Aa'ishah Siddeeqa (radi-Allaahu 'anhaa) d.58H at the age of 67; she narrated 2210 ahaadeeth
4. Abdullaah Ibn Umar (radi-Allaahu 'anhu) d.73H at the age of 84; he narrated 1630 ahaadeeth
5. Jaabir Ibn Abdullaah (radi-Allaahu 'anhu) d.78H at the age of 94; he narrated 1560 ahaadeeth
6. Anas Ibn Maalik (radi-Allaahu 'anhu) d.93H at the age of 103; he narrated 1286 ahaadeeth and
7. Abu Sa'eed al-Khudree (radi-Allaahu 'anhu) d.74H at the age of 84; he narrated 1170 ahaadeeth.

These Companions were amongst those who had memorised more than 1000 ahaadeeth.

Furthermore:

8. Abdullaah Ibn Amr Ibn al-Aas (radi-Allaahu 'anhu) d.63H
9. Alee Ibn Abee Taalib (radi-Allaahu 'anhu) d.40H and
10. Umar Ibn al-Khattaab (radi-Allaahu 'anhu) d.33H

Are amongst those Companions who narrated between 500 and 1000 ahaadeeth. Likewise:

11. Abu Bakr as-Siddeeq (radi-Allaahu 'anhu) d.13H
12. Uthmaan Ibn Affaan Dhun-Noorain (radi-Allaahu 'anhu) d.36H
13. Umm Salamah (radi-Allaahu 'anhaa) d.59H
14. Abu Moosaa al-Asha'aree (radi-Allaahu 'anhu) d.52H
15. Abu Dharr al-Ghaffaree (radi-Allaahu 'anhu) d.32H
16. Abu Ayyoob al-Ansaaree (radi-Allaahu 'anhu) d.51H
17. Ubayy Ibn Ka'ab (radi-Allaahu 'anhu) d.19H and
18. Mu'aadh Ibn Jabal (radi-Allaahu 'anhu) d.81H

Are amongst those Companions who narrated more than 100 but less than 500 ahaadeeth.

The Taabi'een (Successors)

And we cannot forget the major Taabi'een (Successors) who, after endless striving, gathered the treasures of the Sunnah so the Ummah of Muhammad (sal-Allaahu 'alayhe wa sallam) could become enriched with it forever; from amongst them are:

1) Sa'eed Ibn al-Mussayab

He was born in the second year of the reign of Umar (radi-Allaahu 'anhu) in Madeenah and died in 105H. He learnt ahaadeeth and its knowledge from Uthmaan, Aa'ishah, Abu Hurairah and Zaid Ibn Thaabit (radi-Allaahu 'anhum).

2) Urwah Ibn Zubair

He was counted from amongst the great people of knowledge from Madeenah and he was the nephew of Aa'ishah (radi-Allaahu 'anhaa). He narrated mostly from his aunt. He had the pleasure of being the student of Abu Hurairah (radi-Allaahu 'anhu) and Zaid Ibn Thaabit (radi-Allaahu 'anhu). Saalih Ibn Kiysaan and Imaam az-Zuhree are counted from amongst his students. He died in the year 94H.

3) Saalim Ibn Abdullaah Ibn Umar

He was from the 7 famous Jurists of Madeenah; he learnt ahaadeeth from his father Abdullaah Ibn Umar (radi-Allaahu 'anhu) and other Companions. Naaf'i, az-Zuhree and other famous Successors were from his students. He died in 106H.

4) Naaf'i

He was the servant of Abdullaah[4] (radi-Allaahu 'anhu). He was his special student and the teacher of Imaam Maalik (rahimahullaah). Maalik from Naaf'i from Abdullaah Ibn Umar from the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam) is known amongst the scholars of hadeeth as the golden chain. Naaf'i died in 117H.

[4] i.e. Ibn Umar (radi-Allaahu 'anhu)

The Written Works of the First Period

1. Saaheefa Saadiqaa

This has been attributed to Abdullaah Ibn Amr al-Aas (d.63H at the age of 77). He had a great love for writing and making notes and whatever he heard from the Prophet Muhammad (sal-Allaahu 'alayhe wa sallam), he would write down. He personally had permission from the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam).[5] This treatise is composed of about 1000 ahaadeeth. It remained secure and preserved within his family for a long time. All of it can be found in the Musnad of Imaam Ahmad (rahimahullaah).

2. Saaheefa Saheehaa

This is attributed to Humaam Ibn Munabbeh (rahimahullaah) (d.101H). He was from the famous students of Abu Hurairah (radi-Allaahu 'anhu); he wrote all the ahaadeeth from his teacher. Copies of this manuscript are available from libraries in Berlin (Germany) and Damascus (Syria); Imaam Ahmad Ibn Hanbal (rahimahullaah) has categorised all of this Saaheefa in his Musnad, under Abu Hurairah (radi-Allaahu 'anhu).[6] This treatise, after considerable effort by Dr. Hameedullaah, has been printed and distributed from Hyderabad (Deccan). It contains 138 narrations. This *Saaheefa* is a part of the ahaadeeth narrated from Abu Hurairah, most of its narration's are in Bukhaaree and Muslim; the words of the ahaadeeth are extremely similar and there are no major differences between them.

3. Saaheefa Basheer Ibn Naheek

He was the student of Abu Hurairah (radi-Allaahu 'anhu). He also gathered and wrote a treatise of ahaadeeth which he read to Abu Hurairah (radi-Allaahu 'anhu), before they departed, and he verified it.[7]

4. Musnad Abu Hurairah (radi-Allaahu 'anhu)

It was written during the time of the Companions. Its copy was with the father of Umar Ibn Abdul Azeez (radi-Allaahu 'anhu), Abdul Azeez Ibn Marwaan, the Governor of Misr who died in 86H. He wrote to Katheer Ibn Murrah instructing him to write down all the hadeeth he heard from the Companions and to send them to him. Along with this command, he told him not to send the ahaadeeth of Abu Hurairah as he already had them.[8]

And the Musnad of Abu Hurairah (radi-Allaahu 'anhu) was hand-written by Ibn Taymiyyah (rahimahullaah). It is available in a library in Germany.[9]

5. Saaheefa Alee (radi-Allaahu 'anhu)

We find from Imaam Bukhaaree's checking that this collection was quite voluminous and it had in it issues of zakah, and from the actions that were permissible or

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[5] See *Mukhtasar Jaami Bayaan al-Ilm* (pp. 36-37).
[6] For further details see *Saaheefa Humaam* of Dr. Hameedullaah and *Musnad Ahmad* (2/312-318).
[7] See *Jaami al-Bayaan* (1/72) and *Tahdheeb at-Tahdheeb* (1/470)
[8] See *Saaheefa Humaam* (p.50) and *Tabaqaat Ibn Sa'ad* (7/157)
[9] *Muqqadimah Tuhfatul-Ahwadhee Sharh Jaami Tirmidhee* (p.165)

impermissible in Madeenah, the Khutbatul-Hajjah al-Widah and Islaamic guidelines.[10]

6. The Final Sermon of the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam)
On the conquest of Makkah the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam) told Abu Shah Yamanee (radi-Allaahu 'anhu) to write down the final sermon.[11]

7. Saaheefa Jaabir (radi-Allaahu 'anhu)
His students, Wahb Ibn Munabbeh (d.110H) and Sulaymaan Ibn Qais Lashkaree, collected the narrations of Jaabir (radi-Allaahu 'anhu). In it they wrote down issues of Hajj and the Khutbatul-Hajjah al-Widah.[12]

8. Narrations of Aa'ishah Siddeeqa (radi-Allaahu 'anhaa)
The narrations of Aa'ishah Siddeeqa were written by her student, Urwah Ibn Zubair.[13]

9. Ahaadeeth of Ibn Abbaas (radi-Allaahu 'anhu)
There were many compilations of the ahaadeeth of Ibn Abbaas (radi-Allaahu 'anhu). Sa'eed Ibn Jubair would compile his ahaadeeth.[14]

10. The Saaheefa of Anas Ibn Maalik (radi-Allaahu 'anhu)
Sa'eed Ibn Hilaal narrates that Anas Ibn Maalik (radi-Allaahu 'anhu) would mention everything he had written by memory; whilst showing us he would say:

> *"I heard this narration from the Messenger of Allaah (sal-Allaahu alayhe wa sallam) myself and I would write it down and repeat it to the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam) so that he would affirm it."*[15]

11. Amr Ibn Hazm (radi-Allaahu 'anhu)
When he was made the Governor and sent to Yemen he was given written instructions and guidance. Not only did he protect the guidelines but he also added 21 commands of the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam) and he made it into the form of a book.[16]

12. Risaalah of Samurah Ibn Jundub (radi-Allaahu 'anhu)
This was given to his son in the form of a will; this was a great treasure.[17]

13. Sa'ad Ibn Ubaadah (radi-Allaahu 'anhu)
He knew how to read and write from the time of Jahiliyyah.

14. Maktoob Naaf'i (radi-Allaahu 'anhu)
Sulaymaan Ibn Moosaa narrates that Abdullaah Ibn Umar (radi-Allaahu 'anhu) would dictate and Naaf'i would write.[18]

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[10] *Saheeh al-Bukhaaree*, Kitaab al-Ei'tisaam bil-Kitaab was Sunnah (1/451)
[11] *Saheeh al-Bukhaaree* (1/20), *Mukhtasar Jaami Bayaan al-Ilm* (p. 36) and *Saheeh Muslim* (1/439)
[12] *Tahdheeb at-Tahdheeb* (4/215)
[13] *Tahdheeb at-Tahdheeb* (7/183)
[14] ad-*Daarimee* (p. 68)
[15] *Saaheefa Ibn Humaam* (p. 34) from Khateeb al-Baghdaadee and *al-Haakim* (3/574)
[16] *al-Wathaiq as-Siyaasah* (p.105), *Tabaree* (p.104)
[17] *Tahdheeb at-Tahdheeb* (4/236)
[18] Ad-Daarimee (p.69) and *Saaheefa Ibn Humaam (*p.45) from *Tabaqaat Ibn Sa'ad*

15. Ma'an narrates that Abdur-Rahmaan Ibn Abdullaah Ibn Mas'ood took out a book and whilst raising the cover he would say: 'My father wrote this.'[19]

If the research were to continue the number of examples and occurrences would be too great. During this time the Companions (radi-Allaahu 'anhum) and the major Successors concentrated on using their memories to write. During the second period the gathering of ahaadeeth started.

[19] *Mukhtasar Jaami Bayaan al-Ilm* (p.37)

THE SECOND PERIOD

The second period started from about half of the second century Hijrah. During this time a major group of the Successors compiled earlier works in to the form of books.

Compilers of Hadeeth

1. Muhammad Ibn Shihaab az-Zuhree (d.124H) (rahimahullaah)

He is considered from amongst the greatest Scholars of Hadeeth of his time. He acquired knowledge from great people amongst the Companions (radi-Allaahu ‘anhum ajma’een):

- Abdullaah Ibn Umar (radi-Allaahu ‘anhu)
- Anas Ibn Maalik (radi-Allaahu ‘anhu) and
- Sahl Ibn Sa’ad (radi-Allaahu ‘anhu)

And from the Taabi’een:

- Sa’eed Ibn al-Mussayab (rahimahullaah) and
- Mahmood Ibn Rabee’ah (rahimahullaah)

From amongst his students are:

- Imaam al-Awzaa’ee (rahimahullaah) (d.167H)
- Imaam Maalik (rahimahullaah) (d.179H) and
- Sufyaan Ibn Uyainah (rahimahullaah) (d.168H)

His students are from amongst the greatest Imaams of Hadeeth.

During the year 101H he was instructed by Umar Ibn Abdul Azeez (rahimahullaah) to gather and compile hadeeth. Apart from this Umar Ibn Abdul Azeez (rahimahullaah) gave guidance to the Governor of Madeenah, Abu Bakr Muhammad Ibn Amr Ibn Hazm, to write all the ahaadeeth which Umrah bint Abdur Rahmaan and Qaasim Ibn Muhammad had.

Umrah was from the main students of Aa’ishah (radi-Allaahu ‘anhaa) and Qaasim Ibn Muhammad her brother. Aa’ishah (radi-Allaahu ‘anhaa) looked after and educated him.[20]

When Umar Ibn Abdul Azeez (rahimahullaah) commanded all the responsible people within the Islamic state to gather ahaadeeth, it resulted in books. When they reached the capital Damascus, copies were sent to every corner (i.e. every corner of the Muslim lands).[21] After Imaam az-Zuhree (rahimahullaah) started collecting ahaadeeth, other people of knowledge of his time joined him. The major ones from amongst them include:

2. Abdul Maalik Ibn Juraij (rahimahullaah) (d.150H) in Makkah
3. Imaam al-Awzaa’ee (rahimahullaah) (d.157H) in Shaam (Syria)
4. Mu’ammar Ibn Raashid (rahimahullaah) (d.153H) in Yemen

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[20] *Tahdheeb at-Tahdheeb* (7/172) of Ibn Hajr

[21] *Tadhkirratul-Huffaadh* (1/106) and *Mukhtasar Jaami Bayaan al-Ilm* (p.38)

5. Imaam Sufyaan ath-Thawree (rahimahullaah) (d.161H) in Koofah
6. Imaam Hamaad Ibn Salamah (rahimahullaah) (d.167H) in Basra
7. Abdullaah Ibn al-Mubaarak (rahimahullaah) (d.181H) in Khurasaan and
8. Maalik Ibn Anas (rahimahullaah) (b.93H / d.179H)

[Imaam Maalik] had the position of teaching hadeeth in Madeenah after Imaam az-Zuhree; he gained knowledge from Imaam az-Zuhree, Imaam Naaf'i and other great people of knowledge. The number of his teachers reaches 900 and his teachings spread to Hijaaz, Shaam, Iraaq, Palestine, Misr, Africa and Anduloos. From amongst his students are:

- Laith Ibn Sa'ad (rahimahullaah) (d.175H)
- Abdullaah Ibn al-Mubaarak (rahimahullaah) (d.181H)
- Imaam ash-Shaafi'ee (rahimahullaah) (d.204H) and
- Imaam Muhammad Ibn Hasan ash-Shaybaanee (rahimahullaah) (d.189H)

The Written Works of the Second Period

Other Works of the Second Period

1. Muwatta Imaam Maalik
   During this time a number of books of hadeeth were compiled; Muwatta had a status in this period. It was written between 130H and 141H. It has approximately 1720 ahaadeeth from which:

   - 600 are marfoo (raised to the Prophet sal-Allaahu 'alayhe wa sallam)
   - 222 are mursal (omission of the Companion)
   - 617 are mawqoof (to a Successor only)
   - 275 are the sayings of Successors.[22]

Other Books Compiled during this Time

2. Jaami Sufyaan ath-Thawree (d.161H)
3. Jaami Abdullaah Ibn al-Mubaarak (d.181H)
4. Jaami Imaam al-Awzaa'ee (d.157H)
5. Jaami Ibn Juraij (d.150H)
6. Kitaab al-Akhraj of Qaadhi Abu Yoosuf (d.182H)
7. Kitaab al-Athaar of Imaam Muhammad (d.189H)

During this time the ahaadeeth of the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam), athaar of the Companions and verdicts of the Successors were gathered, accompanied with explanations that a particular statement was of a Companion or a Successor or a hadeeth [of the Messenger of Allaah (sal-Allaahu 'alayhe wa sallam)].

[22] **Translator's Note:** According to Shaykh Muhammad Abduh Falaah al-Pakistanee (hafidhahullaah) it has a total of 1720 ahaadeeth of which 600 are marfoo, 222 are mursal, 613 are mawqoof, 285 are the fataawa and sayings of the Taabi'een, of which 75 are statements. Refer to his book, *'Imaam Maalik and His Muwatta.'*

THE THIRD PERIOD

This period extended from about half of the second century Hijrah to the end of the fourth century Hijrah.

Specificity of this Period

1. Prophetic ahaadeeth, athaar of the Companions and statements of the Successors were categorised and a distinction made between them.

2. Narration's that were accepted were gathered separately and the books of the second century were checked and authenticated.

3. During this period not only were the narrations gathered but to preserve ahaadeeth, the scholars formulated sciences, (more than 100[23]) on which thousands of books have been written.

Uloom al-Hadeeth (The Sciences of Hadeeth)

1. Asma ar-Rijaal

In this science the condition, births, deaths, teachers and students of narrators were gathered in detail and from these details judgments on the position of the narrators, as to whether they were truthful, trustworthy or unreliable, were made. This science is very interesting; details of over 500,000 narrators have been collated.

In this science many books have been written. Some of them are:[24]

- *Tahdheeb al-Kaamil* of Imaam Yoosuf Muzee (d.742H), one of the most important books in this field.
- *Tahdheeb at-Tahdheeb* of Haafidh Ibn Hajr,[25] who also authored the famous explanation of Bukhaaree in 12 volumes by the name of Fath ul-Baaree Sharh Saheeh al-Bukhaaree.
- *Tadhkirratul-Huffaadh* of 'Allaamah Dhahabee (d.748H)

2. Ilm Masatalah al-Hadeeth (Usool of Hadeeth)

In the light of this knowledge the standard and rules of ahaadeeth, their authenticity and weakness were established. The famous books in this field are:

- *Uloom al-Hadeeth al-Ma'aroof Muqqadimah of Ibn as-Salaah*[26] by Abu Amar Uthmaan Ibn as-Salaah (d.557H).

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[23] **Translator's Note:** Imaam Haazamee (d.784H), author of *"Kitaab al-Ee'tibaar Fi Naskh…"* said, *"The types of sciences of Mastalah al-Hadeeth reach about 100 and each topic is knowledge in itself, if a student of knowledge was to spend all his life in this field he would not reach its end."* See *Tadreeb ar-Rawee* (p. 9). Muhaddith Ibn Salaah mentions 65 types in his book *Uloom al-Hadeeth*.

[24] **Translator's Note:** Izz-ud-Deen Ibn al-Atheer (d.630H) has also written a book called *"Asad al-Ghaabah Fee Asma as-Sahabah."*

[25] **Translator's Note:** Also his book *"al-Isabah fee Tameez as-Sahaabah"* was summarized by his student as-Suyootee (d.911H) in *Aain al-Isabah."*

[26] **Translator's Note:** Shaykh Nawaab Siddeeque Hassan Khaan (d.1307H) said in his book *"Manhaj al-Wusool fi Istalaah Ahaadeeth ar-Rasool"* that Imaam Ibn Katheer had written a summary of it called *"al-Baa'ith al-Hatheeth A'la Ma'arifah Uloom al-Hadeeth."*

Later books include:

- *Tawjeeh an-Nadhar* of 'Allaamah Taahir Ibn Saalih al-Jazaa'iree (d.1338H)
- *Qawaid at-Tahdeeth* of 'Allaamah Sayyid Jamaal-ud-Deen Qaasimee (d.1332H)

3. Ilm Ghareeb al-Hadeeth

In this knowledge the meaning of difficult words (in Arabic) have been investigated and researched.[27]

- *al-Faaiq*[28] of Zamaksharee (d.538H).
- *an-Nihayah*[29] of al-Ma'aroof Ibn Aatheer (d.606H)

4. Ilm Takhreej al-Hadeeth

From this knowledge we find where a particular hadeeth pertaining to a particular science can be found from the well known books of tafseer (Exegesis of the Qur'aan), belief and jurisprudence. For example:

- *al-Hidaayah*[30] of Burhaan-ud-Deen Alee Ibn Abee Bakr al-Margi'aanee (d.592H)
- *Ihyaa Uloom ud Deen* of Abu Haamid Gazzaalee (d.505H)

Both of these books have many narrations without isnaads (chains) or references. If someone wanted to find the grading of ahaadeeth in them or their reference in a well known book of hadeeth, then the first books to mention would be:

- Haafidh Zaila'ee's (d.792H) book *Nasb ur-Rayah*
- Haafidh Ibn Hajr al-Asqalaanee's (d.852H) book *ad-Diraayah* and
- Haafidh Zayn-ud-Deen A'raaqi's (d.806H) work *al-Mugnee an Haml al-Asfaar*.

5. Ilm al-Hadeeth al-Mawdoo'ah

In this science the people of knowledge have written books in which they separated the mawdoo (fabricated, forged) narration's from the authentic ones. And from amongst the better known books are:[31]

- Qaadhi ash-Shawkaanee's (d.1255H) book *Fawaa'id al-Majmoo'ah.*

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[27] **Translator's Note:** The first book authored on this subject was by Abu Ubaidah Mu'amar Ibn Muthnah Basree (d.210H) which was brief. A larger work was written by Abul-Hassan Nadar Ibn Shumeel Maaznee (d.204H). Then Abu Ubaid Qaasim Ibn Salaam (d.222H) wrote a book upon which he spent his whole life. Then Ibn Qutaibah (276H) followed him.

[28] **Translator's Note:** Its full name is *"al-Faiq Fee Ghareeb al-Hadeeth."*

[29] **Translator's Note:** Its full name is *"An-Nihaayah Fee Ghareeb al-Hadeeth wal-Athar."* Al-Armawee wrote an appendix to it, then Imaam as-Suyootee (d.911H) wrote a summary of *"An-Nihaayah…"* calling it *"Ad-Darr an-Natheer Talkhees Nihayah Ibn Aatheer."*

[30] **Translator's Note:** A very famous book of Hanafee Fiqh containing hundreds of issues clearly contradicting the Qur'aan and ahaadeeth.

[31] **Translator's Note:** Ibn al-Jawzee (d.597H) was the first person to write a book in this field. He called it *"Kitaab al-Mawdoo'aat". Ibn* Araaq Kinaanee also wrote a book on this subject called *"Tanzee'ah as-Shari'ah al-Marfoo'ah An al-Hadeeth ash-Shanee'ah al-Mawdoo'ah."* There is also Muhammad Tahir Patni's book *"Tadhkirrah al-Mawdoo'aat Wal-Dhu'afaa"* and *"al-Mawdoo'aat al-Kabeer"* of Mulla Alee Qaaree. Imaam Saghaanee wrote a book in the fifth century and the one authored in this century of impeccable standard was that of Imaam Muhammad Naasir-ud-Deen al-Albaanee, *Silsilah al-Ahaadeeth ad-Da'eefah.*

- Jalaal-ud-Deen as-Suyootee's (d.911H) book *Ila Ala al-Masnoo'ah.*[32]

6. Ilm Naaskh wal-Mansookh[33]

In this science one of the most famous works is that of Muhammad Ibn Moosaa Haazamee (d.784H at the age of 35) called *Kitaab al-Ee'tibaar.*[34]

7. Ilm at-Tawfeeq Bayn al-Hadeeth

In this science the authentic (saheeh) ahaadeeth that seem to contradict each other have been explained and resolved.

- Imaam ash-Shaafi'ee (d.204H) first talked about this subject in his *Risaalah* famously known as *Mukhtalif al-Hadeeth.*
- Imaam at-Tahawee's (d.321H) work, *Mushkil al-Aathaar*, is also beneficial.

8. Ilm Mukhtalif wal-Ma'atalaf

This science mentions the names of narrators, their kunyah's, titles, parents, fathers or teachers, whose names may have shown similarities and due to this a person may have made a mistake:

- Ibn Hajr's (d.852H) book, *Ta'beer al-Munabbah*, is a great example of this.

9. Ilm Atraaf al-Hadeeth

This science helps to find a narration, the book of hadeeth it may be found in and its narrators. For example the first part of the hadeeth:

> *"Actions are but by intentions…"*

If you wanted to find all the words of a narration and its narrators then one would need to refer to this science and the detailed books authored in it.

- *Kitaab Tuhfaa al-Ashraaf* of Haafidh Muzanee (d.742H). It has a list of all the ahaadeeth in the six books. Muzanee spent 26 years on this work, which involved categorization, and after a great effort the books was completed.

10. Fiqh al-Hadeeth

In this science all the authentic ahaadeeth related to rulings and commands were compiled. On this topic books that one may benefit from are:

- *A'laam al-Muwaqqi'een*[35] of Shaykh-ul-Islaam Ibn al-Qayyim al-Jawziyyah (d.751H)
- *Hujjatullah al-Balighaa* of Shah Waleeullaah Dehlawee (d.1176H)

Apart from these books, many others have been written concerning other subjects and topics, such as on the issue of wealth:

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[32] **Translator's Note:** Its full name is *"Ila Ala al-Masnoo'ah fil-Ahaadeeth al-Mawdoo'ah"* It is a summary of Ibn al-Jawzee's book *"Kitaab al-Mawdoo'aat".*

[33] **Translator's Note:** It is the science of the abrogating (naaskh) and abrogated (mansookh) text. Some of the books authored in this field include the works of Ahmad Ibn Ishaaq Denaari (d.318H), Muhammad Ibn Bahr Isbahaanee (d.322H), Hibatullaah Ibn Salamah (d.410H) and Ibn al-Jawzee (d.597H).

[34] **Translator's Note:** This book has been printed in Hyderabad (India), Egypt and in Halab (Syria). Its name is *"Al-Ee'tibaar fee Bayaan an-Naskh wal-Mansookh Minal-Aathaar."*

[35] **Translator's Note:** Its full name is *"A'laam al-Muwaqq'ieen An Rabbil A'lameen"*

- Abu Ubaid Qaasim Ibn Salaam's book (d.224H) *Kitaab al-Amwaal* is famous.
- Qaadhi Abu Yoosuf's (d.182H) book *Kitaab al-Akhraj*.

And for those people who reject ahaadeeth then they are a target of incorrect understanding and for them these books can be beneficial, if consulted:

- *Kitaab al-Umm* of Imaam ash-Shaafi'ee (d.204H), volume 7
- *Ar-Risaalah* of Imaam ash-Shaafi'ee (d.204H)
- *Al-Muwaffiqaat* of Imaam Abul Ishaaq ash-Shaatibee (d.790H), volume 4
- *Sawaa'iq al-Mursalah* of Ibn al-Qayyim al-Jawziyyah (d.751H), volume 2 and
- *Al-Ahkaam* of Ibn Hazm al-Anduloosee (d.456H)

And in Urdu:

- *Muqqadimah Tarjamaan as-Sunnah* of Maulana Badr Aalam Meerthy and
- *Ithbaat al-Khabr* of my father Maulana Abdus-Sattaar Hasan Amrpooree (d.1916/1324H at the age of 34).[36]

In the history of the knowledge of hadeeth these books have a status:

- *Muqqadimmah Fathul-Baari* of Ibn Hajr al-Asqalaanee (d.852H)
- *Jaami Bayaan al-Ilm* of Haafidh Ibn Abdul Barr al-Anduloosee (d.463H)
- *Ma'arifah Uloom al-Hadeeth* of Imaam Haakim (d.405H) and
- *Muqqaddimah Tuhfatul Ahwadhee Sharh Sunan at-Tirmidhee* of Abdur-Rahmaan Muhaddith Mubaarakpooree (d.1353H/1935) and in our time this book, in terms of its comprehensiveness and content, is indispensable.

[36] During the time of my grandfather, Haafidh Abdul Jabbaar Amrpooree, the fitnah of rejecting ahaadeeth was started by a man called Abdullaah Chakarwalee. He was refuted by him in is his monthly publication *"Risaalah Zia as-Sunnah."*

Compilers of Hadeeth in the Third Period

1. Imaam Ahmad Ibn Hanbal (rahimahullaah) (b.164H d.241H)

His most important work is *Musnad Ahmad*; it is the composition of 30,000 ahaadeeth in 24 volumes. Most of the narrations fall into this book. Rather than categorizing the ahaadeeth by subject, Imaam Ahmad rahimahullaah) categorized them according to the narrations of certain Companions, under their names, and that which they narrated. Egypt's famous scholar and Muhaddith, Muhammad Ahmad Shaakir, has undertaken the task of categorizing the ahaadeeth into subjects and has so far published 15 parts; he is still working on it.[37]

2. Imaam Muhammad Ibn Ismaa'eel Bukhaaree (rahimahullaah) (b.194H d.246H)

Saheeh al-Bukhaaree is the most important work of Imaam Bukhaaree. Its full name is *"Al-Jaami' as-Saheeh al-Musnad al-Mukhtasar man Amoor Rasoolullaah sal-Allaahu 'alayhe wa Alihi wa sallam wa Ayameh"*; he spent 16 years compiling it. The number of students who read as-Saheeh with him number 90,000. Sometimes the number in one gathering would reach 30,000. Imaam Bukhaaree's standard of checking hadeeth was the most stringent of any of the other scholars of hadeeth.

3. Imaam Muslim Ibn Hajaaj al-Qushairee (rahimahullaah) (b.202H d.261H)

Imaam Ahmad Ibn Hanbal and Imaam Bukhaaree are from amongst his teachers. Imaam's at-Tirmidhee, Abu Haatim ar-Raazee and Abu Bakr Ibn Khuzaimah are from amongst his students. His book is rated highly in categorization.

4. Abu Daawood Isha'at Ibn Sulaimaan as-Sijastaanee (rahimahullaah) (b.204H d.275H)

His important book is famous by the name of *Sunan Abu Daawood*. It is compromised mainly of narrations concerning ahkaam (rulings) and a compendium of fiqh issues concerning laws. It is composed of 4,800 ahaadeeth.

5. Imaam Abu Eesaa at-Tirmidhee (rahimahullaah) (b.209H d.279H)

His book *Jaami Tirmidhee* mentions issues of fiqh with detailed explanations.

6. Imaam Ahmad Ibn Shu'ayb an-Nasaa'ee (rahimahullaah) (d.303H)

His book is named *Sunan al-Mujtabah*. His other book is *as-Sunan al-Kubraa*, of which some parts have printed in Bombay by Maulana Abdus-Samad al-Kaatibee.

7. Imaam Muhammad Ibn Yazeed Ibn Maajah al-Qazdi'aanee (rahimahullaah) (d.273H)

His book is famous by the name *Sunan Ibn Maajah*.

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[37] This treatise was written by Shaykh Abdul Ghaffaar Hassan on the 20th of November 1956 and Shaykh Ahmad Shaakir was alive then.

Apart from these, more books have been compiled and published which cannot be detailed here. *Bukhaaree*, *Muslim* and *Tirmidhee* are called *Jaami*, i.e. they contain ahaadeeth on A'qaid, Worship, Manners, Information and other issues. *Abu Daawood*, an-*Nasaa'ee* and Ibn *Maajah* are called *Sunan* i.e. they contain ahaadeeth pertaining to life.

Tabaqaat of Books of Hadeeth

1. On the basis and in terms of Hadeeth and the reliability of its narrations, *Muwatta Imaam Maalik*, *Saheeh al-Bukhaaree* and *Saheeh Muslim* have a high ranking position.

2. *Abu Daawood*, *at-Tirmidhee* and *an-Nasaa'ee*. The reliability of narrators in these books does not reach the level of the first category but they are considered and confided in. This category also contains *Musnad Ahmad*.

3. *Ad-Daarimee* (d.225H), Ibn *Maajah*, *Baihaqee*, *Daraqutnee* (d.385H), the books of *at-Tabaraanee* (d.360H), writings of *at-Tahaawee* (d.321H), *Musnad Imaam ash-Shaafi'ee* and *Mustadarak Haakim* (d.405H). These books contain all types of hadeeth, authentic and weak.

4. Writings of Ibn Jareer *at-Tabaree* (d.310H), the books of *Khateeb al-Baghdaadee* (d.463H), *Abu Nu'aym* (d.403H), Ibn *Asaakir* (d.571H), ad-*Daylaamee* (d.509H) the author of Firdaus, *Kaamil of Ibn Adiyy* (d.365H), the writings of Ibn *Maroodiyyah* (d.410H), *Waaqidee* (d.207H) and books by other authors are in this category.

These books are compilations and may contain many fabrications; if they are analyzed a lot of treasures can be gained.

THE FOURTH PERIOD

This period extends from the start of the fifth century up until today. The works done in this time are:

1. Explanations, footnotes and translations of important books of hadeeth into other languages.

2. More books on the sciences that have been mentioned and explanations and summaries of them.

3. The people of knowledge, due to their keenness and necessity for them, compiled books of hadeeth taken from those books written or compiled in the 3rd Century. From them are:

   - *Mishkaat al-Masabeeh* of Walee-ud-Deen Khateeb
     In it are narrations compiled on creed, worship, dealings/transactions and manners.

   - *Riyadh us-Saaliheen*[38] of Imaam Abu Zakariyyah Yahyaa Ibn Sharf an-Nawawee (d.676H), the explainer of Saheeh Muslim.[39]

     This has hadeeth compiled on akhlaaq and adaab in general. And according to each subject the start of each chapter is began by a using corresponding verse from the Qur'aan. This is an important feature of this book and this is also the manner in which Saheeh al-Bukhaaree was compiled.

   - *Muntaqa al-Akhbaar* of the Mujaddid of the Deen Abul Barakaat Abdus-Salaam Ibn Taymiyyah (d.652H). He was the grandfather of Shaykh-ul-Islaam Taqee-ud-Deen Ahmad Ibn Taymiyyah (d.728H). Qaadhi ash-Shawkaanee authored an explanation of this book, in 8 volumes, called *Nayl al-Awtaar*.

   - *Buloogh al-Maraam*[40] of Ibn Hajr al-Asqalaanee (d.852H), the explainer of Bukhaaree. It is composed mainly of hadeeth pertaining to worship and transactions. An explanation of it was done by Muhammad Ismaa'eel Sana'anee (d.1182H) called *Subl as-Salaam Sharh Buloogh al-Maraam* and another by the name of *Masak al-Khataam Sharh Buloogh al-Maraam*, in Faarsee (Persian), by Shaykh Nawaab Siddeeque Hasan Khaan al-Bhopaalee (d.1307H). It has been translated into Urdu.

Shaykh Abdul Haqq Muhaddith Dehlawee Ibn Saif Turki (d.1052H) spread the teachings of hadeeth in India. After him it was spread by Shah Waleeullaah Dehlawee (d.1176H) and by his offspring and students. After this translation started explanations, printing and distribution and this is continuous up until today and this treatise is also part of this effort. I myself authored a treatise in which I compiled approximately 400 ahaadeeth; it was printed in 1956 called *'Intikhaab-e-Hadeeth.'*

[38] Its full name is *Riyadh as-Saaliheen Min Kalaam Sayyid al-Mursaleen*
[39] **Translator's Note:** He was also responsible for the chapter headings
[40] **Translator's Note:** Its full name is *Buloogh al-Maraam Min Adillaatul-Ahkaam.*